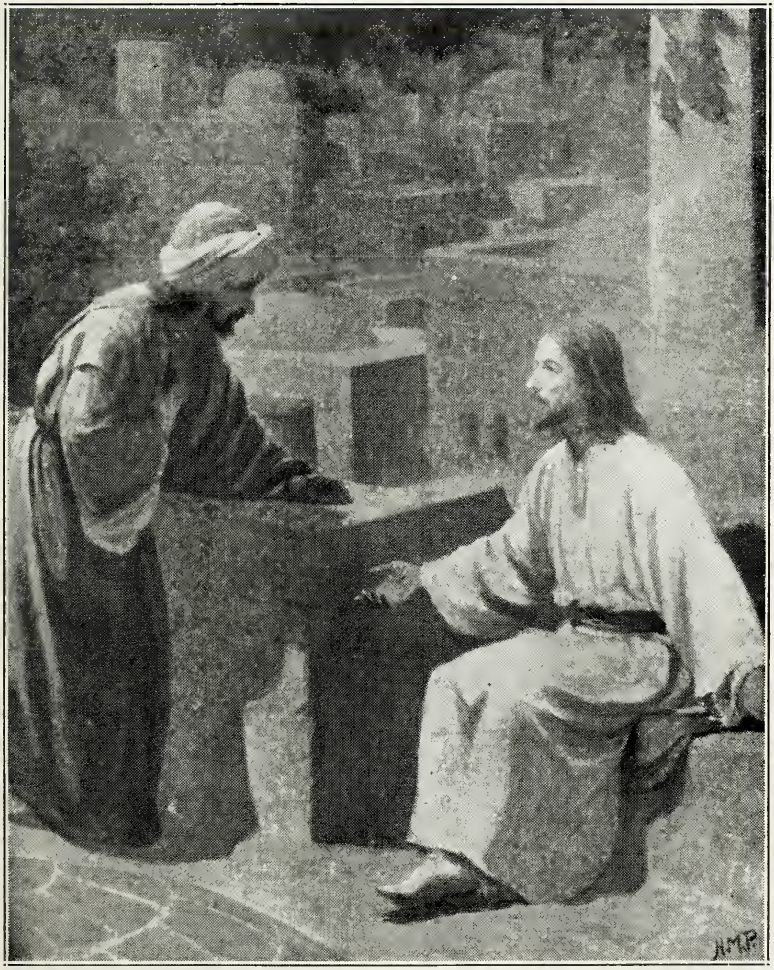
October 17
1940

Millennial Star



Jesus and Nicodemus

Vol. 102, No. 42 Thursday, October 17, 1940

POETRY

KEEP A STIFF UPPER LIP

There has something gone wrong,
My brave boy, it appears
For I see your proud struggle
To keep back the tears.
That is right; when you cannot
Give trouble the slip,
Then bear it, still keeping
A stiff upper lip.

Though you cannot escape
Disappointment and Care,
There's one thing you can do,—
It is, learn how to bear.
If when for life's prizes
You're running, you trip,
Get up, start again,
Keep a stiff upper lip.

Let your hands and your conscience
Be honest and clean;
Scorn to touch or to think
Of the thing that is mean;
But hold on to the pure
And the right with firm grip;
And though hard be the task,
Keep a stiff upper lip!

Through childhood, through manhood,
Through life to the end,
Struggle bravely and stand
By your colours, my friend;
Only yield when you must,
Never give up the ship,
But fight on to the last
With a stiff upper lip.

—Phoebe Cary.

THOUGHT FOR THE WEEK:

Go often to the home of thy friend, for weeds soon choke up the unused path.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 102, No. 42 Thursday, October 17, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

5 Gordon Square, London, W.C.1, England Telephone MUSeum 1354

Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.—James 2: 18

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EDITORIAL

Characteristics Of Gospel Divinity by O. F. Ursenbach 728

ARTICLES

Making Grace Effective *by William T. Tew, Jr.* - - 722
Teaching The Book Of Mormon To Children *by Amos N. Merrill* 726
Perpetual Atonement - - - - - - - - - - 732

SPECIAL FEATURES

History *by B. H. Roberts* - - - - - - - - - 725
Added Upon. A Story (Part Fourth, Section III. cont.) *by Nephi Anderson* 730
Word Of Wisdom. A Modern Interpretation *by John A. Widtsoe and Leah D. Widtsoe* 733

100 Years Ago - - - - - - - - - - - - - 724

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THIS WEEK'S COVER

"THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. . . . Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God."—John 3: 1-5.

Making Grace Effective

By William T. Tew, Jr.

Former President, East Central States Mission

William T. Tew, Jr.

ONE of the most prevalent concepts in the minds of Christian people among Protestant and other more recently organized religious groups of modern times is the "grace alone" salvation doctrine. This old traditional concept of salvation is deeply rooted in the souls of millions of Christians today. It is a doctrine that has gathered momentum down through the Christian centuries since the days of St. Paul. Through a philosophical approach by defenders and propounders of this "easy" type of salvation, St. Paul's epistles have been diligently searched, and many isolated verses have been distorted to bolster up and support this misconception of the plan of life and salvation.

Ever since the days of Jesus men have misunderstood, misconstrued and distorted the truth. St. Paul had these same problems confronting him in his ministry. To the Colossians he wrote advice and doctrine that is germane to this point:

> As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and not after Christ.**

DEFINITION OF GRACE

According to Webster, grace seems to be an act of mercy, favour or kindness, "by which the soul is cleansed from sin and made holy in the sight of God." The popular conception seems to be that grace alone, in some mysterious, inexplicable way, has the power to suddenly transform a person, no matter what kind of character, into a saint, saved and sanctified, without effort on his part, with the possible exception of exercising a passive belief.

This sort of salvation is characterized by Henry Drummond as a type of spiritual "paracitism." Anyone who understands the science of biology knows what happens to a living plant or animal that ceases to be self-supporting. It soon becomes parasitual and loses all independence and power of self-sustenance. "Grace alone" salvation is a type of "spiritual dole" that is misleading, ennervating and destructive of the fundamental laws of development and achievement. When the Lord banished Adam from the Garden, the "curse" He placed upon him was, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Rather than this being a curse, it is the law of life; the law of self-realization, of self-unfoldment, of self-achievement, of success everywhere in life's journey.

Jesus meted out a severe rebuke to the Scribes and Pharisees in His day who were distorting the truth and teaching false, man-made doctrine:

Why do ye transgress the commandment of God by your tradition? . . . Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men.

The "grace alone" doctrine comes under this all inclusive denunciation of the "Author of eternal salvation unto all them that obey him."

Paul the Apostle wrote to the Ephesian Saints:

For by grace are ye saved through faith; and that not of yourselves: It is a gift of God: Not of works, lest any man should boast. **For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

GOSPEL A MEANS OF GROWTH

The Gospel is an eternal code of principles, truths and ordinances, obedience to which will bring about "good works," the only means of growth and achievement known to God or man. Jesus once said, "My Father worketh hitherto and I work." God did in reality ordain, before this earth life of man, that man should walk in the "straight and narrow" way of God's own foreordained plan of life and exaltation.

May not "grace" be defined as a means whereby, through obedience to the Gospel, many may attain exaltation. It would seem that God, in love and mercy, has done all that man cannot do for himself. When this has been done, man must then step in and, through his own initiative, work out his own salvation with fear and trembling. Examples of this conception of "grace" are to be found all about us. All that has been achieved in the past comes to us of this generation as a "gift of grace" from preceding generations, such as the accomplishments of science, good schools, good roads, homes, sanitation, health clinics and a thousand other great benefits. All these are ours as "gifts of grace" and good-will by former generations. But to be of value to us requires far more than the "grace" of our forebears. We must learn what these great gifts are, how to use them, and then put ourselves in line to receive the benefits by our own obedience.

The state and the parents of a son or daughter may be regarded as parties who, through their love and "grace," have provided a university, with its faculty, its laboratory, its course of study, etc., all of which is free to the student. But all these combined do not educate the boy or girl. To be of value the student must use them as means whereby he may obtain an education. After all is said and done the recipient of these blessings must get in and do something himself. He must use these means by placing himself in harmony therewith through obedience; otherwise they are as worthless to him as though they did not exist.

There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Someone has said:

A self is not something you are endowed with at birth. It is something you are continually creating as you live your day by day life. Whether that self shall be vapid or virile, barren or productive, a source of misery or a source of power—that depends upon the interests you cultivate, the thoughts you permit, the ideals you reach out after.

Never should we believe, "In my hand no price I bring, Simply to the cross I cling." We must bring the price of obedience to the Lord's commandments.

Verily, to make "grace" effective in one's life means that one must recognize all the various aspects of God's grace, learn His will and then keep His commandments, and not allow oneself to be diverted into the detours of easy salvation after the vain philosophies of men.

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THE terms faith and belief are sometimes regarded as synonyms; nevertheless, each of them has a specific meaning in our language, although in earlier usage there was little distinction between them. Belief, in one of its accepted senses, may consist in a merely intellectual assent, while faith implies such confidence and conviction as will impel to action. Dictionary authority . . . defines belief as a mental assent to the truth or actuality of anything. Belief is in a sense passive, an agreement or acceptance only; faith is active and positive, embracing such reliance and confidence as will lead to works. One cannot have faith without belief; yet he may believe and still lack faith. Faith is vivified, vitalized, living belief.

—JAMES E. TALMAGE

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100 YEARS AGO

From the "Star," October, 1840

IT is the peculiar privilege of the Church of Christ, in contradistinction to the churches of men, to be in possession of the Spirit of God, and it is the undoubted right of the Holy priesthood to communicate that influence to others. What then is the Spirit of God? We answer, the Spirit of supreme power, to which all other powers are subject; it is the authority of God imparted to his servants for the government of his kingdom, and consequently they who reject the authority thus delegated, reject the authority of God. But says one, "May not the priesthood, when not under the influence of the Spirit give false counsel?" True. What, then, must we obey? Undoubtedly. If the priesthood give false counsel, the punishment will be due to them, and you will receive a blessing for your obedience.

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History

WHAT shall I say of the cities of Tyre and Sidon, of Nineveh with her hundred gates; of Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellence," with her mighty walls, her strong gates and towers, her palatial residences, her magnificent temples, her hanging gardens, the wonder and admiration of all who beheld them! Where are all these? Crumbled into shapeless heaps of ruins that are scarcely sufficient to show where they once stood—nothing left of them but their name. Where, too, are the grand empires of Assyria and Babylon, of Egypt and Persia, of Macedonia and Greece? and lastly, where is Rome, the most stupendous political fabric yet constructed by the wit of man—where are all these? Where is their strength, their glory, their pride—nay, I ask more, where are the principles that formed the basis of their constitutions, the ideas by which they were governed—principles which they expected would forever perpetuate the institutions—where are all these things, as well as the empires themselves? Like the gorgeous temples, and the cloud-capped towers of the cities we have named, they have dissolved into thin air, like the baseless fabric of an empty vision. Look at your maps of today, and you shall find no trace or line of them, not even the boundaries which once marked their dominion. All is lost except their names and their history. As in the sight of God the mountains are as unstable and transient as the clouds, so nations rise and pass away. But seek out the causes of their dissolution, look well into it, and you will find that these nations no less than the children of Israel, both Jews and Nephites, were guilty of violating righteous principles, as they understood them; of refusing to repent; and of rejecting the counsels of God, and fighting against the truth. They were guilty of oppression, pride, licentiousness, they tyrannised over the meek and lowly; they wrung from the hands of the poor the wealth that labour created, that they might consume it upon their lusts. These abominations were the causes of their overthrow, and as one reviews the rise and fall of great kingdoms, republics and splendid empires, he concludes that Byron might well say—

"There is the moral of all human tales;
'Tis but the same rehearsal of the past:
First Freedom, and then glory—when that fails,
Wealth, vice, corruption—barbarism at last:
And history with all her volumes vast hath but one page!"

From "The Gospel," by B. H. Roberts

(See back cover.)

Teaching The Book Of Mormon To Children

By Amos N. Merrill

Brigham Young University

FROM THE CHILDREN'S FRIEND

THE Book of Mormon is a very valuable source of material for religious education. As you contrast it with other sources, and as you attempt to teach other types of material, and thus to promote a religious life in young men and women, and in children, I am sure you will discover that of all the materials that we have for our use in the teaching and promoting of a religious life, the Book of Mormon stands out as the best material of all. As you examine that fact I suspect you will find that there is no mood that you ever had, that there is no time in your life that you cannot turn to the Book of Mormon in your leisure moments and find materials that will encourage you, that will help you to be better men and women.

However, as we visualize our task—the teaching of the Book of Mormon—there comes to view certain difficulties and certain problems always present themselves. May I remind you, therefore, first of all, in passing, that all good teaching will visualize a very definite end or purpose. It is not enough that we teach. It is our business to change the lives of boys and girls, and that will be the great purpose in teaching. For example, our purpose today is to teach certain items concerning the life of Nephi. That is not the end of teaching. It is, however, incumbent upon us that our teaching will result in something, that our teaching will change the lives and conduct of boys and girls, so I urge you, on the very threshold of your teaching, to visualize clearly the change that you would have made in the lives of boys and girls. What kind of change will it be? Will it be a knowledge change, or an interest change, or what kind of change would you like to make? If you would be good teachers, you will visualize that change upon the threshold of your activity.

Now, as you take up the materials of the Book of Mormon, it seems a great question arises in your mind, namely, what characteristic should a Latter-day Saint boy or girl possess? To my mind it is important that we visualize the characteristics of the true Latter-day Saint boys and girls; and may I suggest, also, that it is a mighty good thing that we differentiate in grade levels. Sometimes we are giving this Book of Mormon material to boys and girls as if they were men and women. Oftentimes we visualize their activity in subsequent years. That is not only true in theological teaching, but in all sorts of teaching. I think it is a mighty good thing for teachers to stop and inquire, what use will ever be made of this material? Suppose it does get into the minds of boys and girls, what good will it be to them? And so it is well that we characterize these young people as Latter-day Saints, and that we know the characteristics of a true Latter-day Saint.

I heard President Grant, just recently, outline three or more, but two especially he emphasized as characteristics of Latter-day Saint young people. One he would have perseverance, the persistence in doing things. We have heard his testimony, and you discovered what has characterized his great life thus far. That stands out as a great characteristic. When you are teaching certain elements of the Book of Mormon, wouldn't it be a good idea to visualize perseverance as the end of that teaching, and if you deal with the life of Nephi, how would it be to visualize this characteristic? Then have the story of Nephi, his perseverance as he left his father to go back to the land of his nativity, the land of Jerusalem, to obtain the plates, how he persisted in that which he had undertaken, how he visualized continually that which was before him. So we make the Book of Mormon teaching achieve an end.

It does appear to you, I hope, as we pass, that it is not a good way to teach the Book of Mormon to children to begin on page one and go on to page two and to page three, and so on through the book. Rather, we shall discover that here and there we need to draw materials from the various books of the Book of Mormon, that will illustrate, that will enlarge upon the very characteristic that we propose.

Another thing President Grant suggested as an important characteristic of young folks belonging to the Latter-day Saint Church was purity. As you recall the various stories and items in the Book of Mormon you will discover that purity of life, purity of thought, purity of action, characterized many of those people of the Book of Mormon times. Take the humble prayer of Alma as he went to teach the Zoramites the principles of the gospel. Tell the story of Shiblon. In teaching these wonderful stories, you can do no better than to call upon your own rich experiences, and tell these experiences in such a way that they make a strong appeal to the young men and women whom you teach. Childhood and youth are much encouraged and much inspired by the experiences of their elders. Tell that experience in such a way that those young people will be moved to believe your testimony and be inspired to read, subsequently, the Book of Mormon itself.

So I suggest that a large list of the characteristics of young Latter-day Saints be made out. This list must be a guiding list, and on this list you will find definite objective purposes of teaching the Book of Mormon. What do we want these boys and girls to do? What do we want these boys and girls to be? What characteristics would we have developed in these young people?

(To be continued)

★

DEATH

SHARPLES—Death claimed Brother James Sharples, faithful member of the Wigan Branch on Tuesday, September 24th, at the ripe old age of 81 years. Interment took place at Chorley Cemetery, Saturday September 28th. The funeral service was conducted by President Herbert Webster of the Wigan Branch and the grave was dedicated by the Liverpool District President P. L. Cookman.

THURSDAY, OCTOBER 17, 1940

EDITORIAL

Characteristics Of Gospel Divinity

"Art thou he that should come or do we look for another?"

THIS question was asked by the two disciples sent by John the Baptist while in prison. To which Jesus answered:

Go and shew John again these things which ye do hear and see: The blind receive their sight, and the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.—Matthew 11: 4, 5.

Despite all claims to the contrary, these were the identifying characteristics of the Gospel that evidently satisfied John that Jesus was indeed the Christ.

All dispensations of the Gospel of salvation to men, have enjoyed the wondrous blessings that attest the genuineness of divine appointment.

The key to this power and authority was given by Jesus to His disciples in the following words:

Ye have not chosen me, but I have chosen you, and ordained you, that ye might go and bring forth fruit, and that your fruit should remain. —John 15: 16

The Saviour's charge to his apostles was:

Heal the sick, cleanse the lepers, raise the dead: freely ye have received, freely give.—Matthew 10: 8.

In comforting His apostles the Lord told them that greater works should they do, because He was going to the Father.

That the wondrous characteristics of the Gospel continued with those ordained by the Saviour is strikingly manifest in their life-works. The seventy He had sent out, returned saying that even the devils were subject to them "through Thy name."

When the apostles were assembled in Solomon's porch, many signs and wonders were wrought among the people:

Insomuch that they brought the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing might overshadow them. There came also a multitude out of the cities round about Jerusalem, bringing sick folk and them which were vexed with unclean spirits; and they were healed every one.—Acts 5: 15, 16.

At the Gate Beautiful when he who had been a cripple from birth, pleaded with Peter and John for alms, Peter, touched with pity and sympathy, said:

> Silver and gold have I none; but such as I have give I to thee: In the name of Jesus Christ of Nazareth rise up and walk. . . . and he leaping stood, and entered the temple, walking and leaping and praising God, and the people saw him walk praising God.—Acts 3: 6-9.

Following came Peter's denunciation of the assembled group responsible for the crucifixion of Jesus.

Perhaps the outstanding application of this divine authority given to the apostles was raising to life of the dead Dorcas of Tabitha.—Acts 9: 36-42.

The foregoing were some of the fruits characteristic of the Gospel wrought under the ordination given by Jesus, with the commission to heal the sick, cleanse the lepers, raise the dead, etc.

Comes now the sombre picture when those divinely ordained, passed on, with man-made organizations and creeds in the aftermath, the result being that there was no more vision; no more revelation; no more authority to bind on earth and it would be bound in heaven, for the link that had power to move the very courts of heaven, had been severed. In a word, those divine characteristics of the Gospel enjoyed by Christ and His ordained apostles, were lost to men, and remained lost down through the centuries.

When the time was ripe for the ushering in of the decreed Dispensation of the Fullness of Times, then came the resplendent beatific vision of the Father and the Son to the youthful Joseph Smith. Subsequently came the restoration of divine authority under the hands of the resurrected Peter and James, with John, since which majestic event the erstwhile blessings are again fully realized. The lame walk and the sick are healed, demons are cast out, the blind see and the deaf hear. The dead are raised to life again, including the writer's mother who had been dead and fully restored to life again.

Surely, a marvellous work and a wonder has come forth for the blessing of the righteous of the Lord's children.

The Lord has spoken, and His Gospel of power, peace and love is heralded to kings, emperors, presidents and potentates; as also to the poor and the lowly—inviting all men to drink of the rapture that comes by obedience to Gospel requirements.

—O. F. URSENBACH

Added Upon

A STORY

By Nephi Anderson

PART FOURTH—SECTION III. (continued)

"YES, in the days when every man had to look out for himself and had no thought for his neighbour, it was a continual struggle to get as much as possible for one's work and to give as little as possible for the work of another. Such conditions were natural under a system of greed and selfishness, and they brought on much contention and trouble, which, happily, are now ended. In the beginning," explained the speaker, "those who enter this order of equality are required to consecrate all their property to the Lord. Then each is given a stewardship according to his needs and his ability to manage and to work. Children have a claim upon their parents for support until they are of age, when they also are given a stewardship."

"Are the wages equal to all?"

"No; and for the very good reason that the needs of all are not alike. According to the old order, the superintendent of these works, for instance, would draw a salary of perhaps £1,000 a year, while the men who do the manual labour would get a tenth of that sum."

"True," remarked Remand, "supply and demand regulates these things. Superintendents are scarce, but common workmen are plentiful."

"But, my dear friend, we have no common workmen. It is just as important that a table should be put together properly, and that it be well finished as that there should be a superintendent of the works. No man in our industrial system can say to another, 'I have no need of thee.' Each is important, each has his place, each supports the other. The polisher or the sawyer, therefore, should have his needs supplied, and so should the overseer—but no more. What would he do with more, anyway? Tell me."

"Why, why," replied Remand, "he could save it, put it in the bank, invest it."

Paulus smiled. "What good would hoarded wealth be to a man whose needs are all provided for as long as he lives, as also his children after him. We have but one bank here—the Lord's storehouse, and all profits derived from investments are there deposited. But speaking again of wages, I happen to know that the superintendent of this factory is a man with a wife only to support, and they are very simple in their tastes. The wood-carver whom we spoke of has a large family of children. His needs are greater than the superintendent's, therefore he receives more for his portion. That is just, is it not?"

"Yes," replied Remand, "the theory seems to be all right, but its application, among us at least, would bring endless complications to be adjusted."

"Perhaps so," replied Paulus. "We are not perfect, even here. While we are in mortality, we have weaknesses to contend with; but you must remember that we look on every man as a brother and a friend, and, as I have stated, we have the spirit of the Master to help us. When this help proves insufficient by reason of our own failure to do the right, and in our weakness we are unjust or overbearing, or oppressive, then there is the Lord Himself whose throne is with us. He balances again the scales of justice, and metes out to every man his just deserts."

Paulus arose, and the others followed him out. They walked slowly along the paths as they talked.

"The argument usually urged against all orders of equality," remarked Remand, "is that it takes away man's incentive to work."

"Have you seen any idle men in or about Zion?" asked the guide.

They acknowledged that they had not.

"The new order has not taken away incentives to work; it has simply changed the incentive from a low order to a higher. We cannot afford to work for money as an end. Wealth, with us, is simply a means to an end, and that is the bringing to pass of saving righteousness to the race, individually and collectively. Wealth is not created to be used for personal aggrandizement; and, in fact, its power to work mischief is taken away when all men have what they need of it. The attainment of worldly wealth was at one time the standard of success. It was, indeed, a low standard."

"What is your standard?" asked the King.

"Among us, the greatest of all is the servant of all. He who does his best along the line of his work, and contributes the results of his efforts to the general good, is successful. Quantity is not always the test, for the gardener who supplies us with the choicest vegetables is counted just as successful as he who digs from the mountain his thousands in gold. . . . Who, in your country, is counted the greatest success in history?"

Neither replied to this query.

"I will not confuse you by urging a reply," said Paulus. "You, of course, understand our view of that matter. He who did the greatest good to the greatest number made the greatest success. That was the Lord and Master. 'If I be lifted up, I shall draw all men to me,' He said; and that is being fulfilled. In like manner the greatest among us is he who serves us best."

They seated themselves on a bench and watched the workers flock from the workshop homeward to their mid-day meal. It was an interesting sight to the two visitors. The people appeared so happy and contented that the King noticed it and commented on it.

"Yes," replied Paulus; "why should they not be happy? When I think of the times in the past—how so many of the human race had to struggle desperately merely to live; how men,

(Continued on page 736)

"Perpetual Atonement"

JESUS is the Son of God. So for that matter, are we all the sons of God. That is, God is the Father of our spirits, as He is of the spirit of our Lord. But Christ is the Son of God in a special sense. And then, too, His earthly life was such as always to commend itself to the Father—which ours often are not. Jesus, in these two ways, is closer to God than the rest of mankind.

But Jesus was also the Son of Man. Like us He was born of woman, knew other children and played with them, slept and ate and learned. As a youth He worked as a carpenter and thus increased the family income. And then, for three years, He travelled in Palestine, voyaged on the Sea of Galilee, lived among the people, and established a new faith in His native state. After that He died and His body was placed in the tomb.

It is through His Sonship and His Brotherhood that Jesus became peculiarly fitted to act as a Mediator between us and the Father.

That men and women are in need of mediation and atonement should be obvious to the most superficial observer of his own acts and the acts of other people. In deeds, in words, in thought even, we offend against the ideal of a perfect character. And so, every day, almost every hour, we stand in need of forgiveness, reconciliation. For sin alienates us from God.

Now, Jesus stands in the breech. There is, for one thing, the miracle of His perfect life, at which, from afar, we stand in awe and wonder and admiration. That supplies us with an ideal which we can understand and, in a feeble way, imitate to the extent of our comprehension and strength. The conditions of His life, His problems, were much the same as ours, and He points the way to the solution of them. And then there are his sympathetic qualities. In a hundred instances we see His understanding, His interest, His helpfulness, His forgiveness. All this we can understand, because they are concrete.

Thus Jesus, through Himself, "draws" us to God.

When we think of Jesus as Mediator, what comes to our minds, as a rule? Is it not the resurrection from the dead and a life hereafter in which the spirit and the body are re-united in a never ending life of the soul?

If so, we are on a side-track, so far as our individual salvation is concerned. For we do not need to think of that at all. Death came through Adam. In his act we were not participants. Similarly through Christ we are raised from the grave in immortality. In that act, also, we had no part. Hence death and immortality come to us without so much as our raising a hand. About these, then, we can do absolutely nothing.

But what about our own individual wrongdoing? That is what should give us worry. For this we are responsible, in the main, and not someone else. On us, therefore, will fall the

(Continued on page 736)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXXIII.

"EVILS AND DESIGNS"

"IN consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—"

A WORD OF WARNING. The special reason for giving the revelation known as the Word of Wisdom is set forth in the above quotation. Due to evil-minded persons, mankind may be led away from the natural mode of living which insures good health and happiness. That is, innocent persons may often be misled by those of evil designs to do things injurious to health. The Word of Wisdom is therefore a warning as well as a guide. This is of especial importance in our day.

The Progress of Fraud. Fraud and deceit have been practiced since the beginning of history. The ancient Egyptians bought expensive hair restorers made chiefly of date refuse; and we of this day pay a ten-fold price for flavoured chalk labelled fancifully as a magic tooth powder. Brass has been called gold; glass has been sold as diamonds; and poison has been hawked as excellent food. The story of fraud throughout the ages forms an ugly chapter of human history.

Those who practice fraud are evil-minded, a menace to society, whose subtle designs are against the welfare of their fellowmen. Without hesitation they deliberately and knowingly sacrifice others to secure their own purposes. They are impelled by insatiable, merciless selfishness and greed. Avarice is their god. They gloat over their profits as their dupes lose money, health and often life. They frequently "conspire" together to accomplish their "designs." They are many times more dangerous than the open enemy.

In earlier days the methods of fraud were simple, often crude. Knowledge was limited, and the people were not generally enlightened. The appeal was often to ignorance and superstition. In this latest day of advancing science when men are more generally educated, fraud has been compelled to employ more refined methods. Fraud now uses the best knowledge of the day, and clothes its wolfish nature with a lamblike vesture of apparent truth, therefore its dangers have been multiplied in recent years.

The warning against fraud, particularly with reference to the materials mentioned in the Word of Wisdom, is greatly needed today, when wicked men have at their command the resources of science and the glare of modern advertising with which to connive against the welfare of man.

Adulterations. With the advent of new knowledge, the means of adulteration have been multiplied, and a great

variety of dishonest commodities, many injurious, now appear on the market.

Formerly, simple forms of adulteration were common. White, inert matter, gypsum perhaps, was added to flour, or potatoes were soaked in water to increase weight, or water was added to milk to increase the volume. Today, such easily detected attempts at deceit are seldom made. More subtle adulterations, much more difficult to trace, are now employed. An elusive chemical adulterates Jamaica ginger; olive oil is blended with a cheaper oil and offered as pure olive oil; a gelatin consists largely of glue; glucose is mixed with a trifle of honey and sold as pure honey; "maple syrup" is often chiefly a solution of cane or beet sugar artificially coloured and flavoured; and a strawberry jam may contain an insignificant amount of strawberries.

Another phase of modern food adulteration is the attempt to make an inferior article so attractive in looks that it may be sold at a first-class price. For example, old meat is made to acquire a fresh red colour by the use of sodium sulphite, a substance injurious to man; tomato paste made chiefly of materials other than tomatoes is coloured and flavoured to resemble the real article; canned goods with brilliant labels bear no relationship in price to quality.

A menace to health is the use of preservatives to prevent the decomposition of perishable substances, meats or vegetables. Formaldehyde, salicylic acid and boric acid, injurious to the body, formerly in common use, are now, under legal pressure, seldom used as preservatives; but benzoate of soda and sulphur dioxide gas, banned in some countries, are still employed in America. While the quantity used may be small, yet no doubt it endangers human health; for as one author has aptly said, "Whatever will kill bacterial protoplasm will kill human protoplasm."

A distorted public taste frequently leads to food treatments of possible danger to the consumer. In answer to utterly foolish demands by the public, the naturally slightly yellow wheat flour is bleached snow white by chlorine, nitrogen trioxide or other distinctly harmful agents; dried fruits, naturally discoloured by sun and air in the process of drying, are bleached with sulphur dioxide gas; ketchup and a variety of other condiments and soda water drinks are usually coloured with coal-tar dyes, many of which are causes of disease. Little of the bleaching or colouring agent may remain in the food or drink, but that which does remain injures health, especially in cases where the effects are cumulative.

The public should also be informed concerning cosmetics and toilet articles used so extensively by women. Many of these contain dangerous, often poisonous substances, which have led to pitiful injury, even death.

Human suffering beyond computation has followed the various forms of food adulteration above mentioned, and there are hundreds of others. The whole story, written by man's love of gold, is revolting to the last degree.

A mass of recent literature sets forth the present status and menace to man of food adulteration.

False Advertising. Misinformation concerning food products becomes most dangerous when concerned with the effects upon the body. Producers point out, irrespective of the facts in the case, the virtues of their product in healing disease or maintaining health. Desire for such a perfect product is engendered in the reader. The product becomes popular. The commonest of articles are thus "boosted" by misleading statements. Bread may be advertised to make a person fat or thin; honey to contain elements that practically insure against old age; canned foods to be superior to fresh meats and vegetables; radio-active waters to bring youth back to age; grape juice to supply every element missing in the blood; a weak chocolate, under a fancy name, to banish sleeplessness; alcohol to give joy to life; tobacco to promote digestion and to soothe nerves when great work is to be done; coffee and tea to be less harmful to the body than clear mountain water; an inferior quality to be in reality a superior one. Such deliberately dishonest statements, distorting scientific facts, are spread broadcast over the land by printed page and other means until many people come to believe them.

Any intelligent person who will sit down for a few hours to study the current advertisements of foods and beverages will discover the fraud that runs through many of them. Only honest advertisers should be patronized. Pressure from advertisers frequently masks the true feelings of periodicals towards fraud.

Refined Foods. Modern knowledge has given man the power to refine his foods, until some of them may become very much changed from the natural conditions in which they are found. The common use of such refined, and in most cases concentrated foods, has at times, for want of adequate knowledge, led to injurious results. Occasionally, also, unscrupulous advertising, unmindful of the fact in the case, has increased the possible danger from the unwise use of refined, concentrated food products.

Since these foods are often advertised inaccurately, the subject comes properly under the warning given by the Word of Wisdom as quoted at the head of this chapter. The power of modern man to refine his foods is not an unmixed blessing. Public education and honest advertising are necessary here as elsewhere.

"Conspiring Men with Evils and Designs." All persons should be sure of the value of the article. Those known to be falsely labelled, or misrepresented by advertising, should be shunned as a matter of public service.

The principles of the Word of Wisdom point securely to the safe and sane way to health through proper nutrition and the use of natural food products, without becoming subject to the attacks of frauds.

(To be continued)

ADDED UPON

(Continued from page 731)

women and children often had to beg for work by which to obtain the means of existence; how sometimes everything that was good and pure and priceless was sold for bread; while on the other hand, many others of the race lolled in ease and luxury, being surfeited with the good things of the world—I say, when I think of this, I cannot praise the Lord too much for what He now has given to us."

"What are these men's working hours?" asked Remand.

"The hours vary according to the arduousness of the work, though it is now much more easy and pleasant, owing to our labour-saving machinery. From three to four hours usually constitute a day's work. Some prefer to put in their allotted time every day, and then spend the remainder in other pursuits. Others work all day, perhaps for a week, which would give them a week to do other things. Others, again, who wish more leisure for their self-appointed tasks, keep steadily on for a year, thus earning a year for themselves."

"And what is done with this leisure?" asked the King.

(To be continued)

★

"PERPETUAL ATONEMENT"

(Continued from page 732)

effects—good or bad. Every day, it may be every hour, we turn our back on the ideal way of life, and this alienates us from God, who "cannot look on sin with the least degree of allowance."

We have need, then, for forgiveness. It comes through Christ. Also we have need of divine assistance, so that we shall not fall down again in the same place. That, too, comes through Jesus.

This is what the prophet, among the Nephites, meant when he spoke of "perpetual atonement." It is a great, an illuminating phrase!

★

. . . . . AND FINALLY, A LITTLE HUMOUR.

A prison chaplain one day found a convict feeding a rat.

"Aha!" cried the chaplain, "so you have a pet, eh?"

"Yes, sir," said the convict, his hoarse voice softening and a gentle smile illumining his hard face. "I feed him every day. I think more of this 'ere rat, sir, than I do of any other living creature.

The chaplain laid his hand on the convict's shoulder.

"In every man," he said, "there is something of the angel, if we can but find it. How came you to take such a fancy to the rat?"

"It bit the jailer sir."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
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Norwich:
L. D. S. Chapel,
60, Park Lane.

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Masonic Hall,
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L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

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L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

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L. D. S. Chapel,
7, Osborne Road.

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